

THE FIVE AT A CLOCK

ON CHRISTMAS

BY THE AUTHOR

OF THE



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OFFICIAL ATTACKS

ON

CHRISTIANITY;

OR,

The Anti-Christian Crusade.

VOL. II.

BY

ROBERT P. C. CORFE.

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OFFICIAL ATTACKS

ON

CHRISTIANITY;

OR,

The Anti-Christian Crusade.

THE YEAR'S RETROSPECT.

SINCE the issue of the first volume of the Anti-Christian Crusade, a year ago, several events of importance have happened in connection with this subject.

First in importance, the emptiness has been shown of the assertion that, since the introduction of Evolution and Higher Criticism, the heart of the people has become dead to the Christian Faith ; and there is abundant evidence that the people intend to support the defence of that Faith against all attacks.

The gathering of the Anglican Bishops at the Lambeth Conference was an imposing event. It was looked forward to with confidence in view of all the Official attacks on Christianity of late years—attacks which left no single Christian doctrine unassailed, and which, coming as they did from Cathedral Officials, Church Congresses, etc., had naturally carried great weight with numbers of people, had shaken their Faith, and created the impression that it was all over with Christianity. It was assumed that the Bishops would take this

opportunity of reassuring people, and of reiterating that the Christian Faith remains absolutely unshaken, in spite of all that has been said and written about it by those who are credited with being leaders of religious and non-religious thought, and that it is not a Faith which passes away, or is subject to the changeful opinions of profound thinkers, acute scientists, Oxford Bampton Lecturers, or Cambridge mathematicians.

Numerous petitions from different Societies were laid before the Bishops, earnestly begging them to say something to confirm the belief of numbers who are wavering in the Christian Faith, in consequence of these attacks on it by Church authorities ; but as far as these petitions are concerned, they resulted in silence—a silence giving consent to the flock being as much scattered and torn as before. All this accentuates the fear that the Bishops, with exceptions, will not now stand by the Christian Faith.

Whether the subject was even mentioned has not transpired ; it is just possible that it may have been one of those subjects referred to in Bishop Mitchinson's letter to the *Guardian*, relating with approbation how the President "unmercifully snubbed" some of the assembled Bishops—a phrase as strangely out of place as the action to which it refers, seeing that *these* Bishops had been fully confirmed in their office.

The proceedings of the Conference were not reported, but from New York came an apparently verbatim report of the Bishop of Lincoln's addresses to all the other Bishops during the "quiet day" in Lambeth Church, when the Bishop uttered a warning concerning Higher Criticism, and illustrated it by referring to "those searchers of Scripture in our Lord's time, who were inclined to rest on the letter of the Old Testament, instead of interpreting it by the help of the Living Word, and who set up a theory of Holy Scripture which was really opposed to the Divine purpose of Holy Scripture." It is a matter for

much gratitude that the Bishop spoke these words, and that he also referred to the attempted substitution of "morals" or "moral ideals" for Christianity; and this is the more interesting in view of the fashionable notion that "morals" are perpetually in a state of evolution.

What the Bishop said was this: "'The new man which is being renewed unto knowledge after the image of Him who created him.'—By this and other texts of Holy Scripture we might examine ourselves and see if we may hope that we are not giving way to a form of Christianity which is the outcome of the new forces in the world, nor are being tempted to repose on a morality that may free us from the inconveniences of sin, and satisfy society."

Before the conclusion of the Conference, it is recorded that the President made a strong appeal for Foreign Missions, an appeal compared by the then Bishop of Stepney to a trumpet sound; but the sound given could not but be most uncertain, in view of the President's opinions on the mythical character of much of the Old Testament, and his expressed concurrence with the Shrewsbury Congress suggestion for altering the Fall, Redemption, Atonement, Incarnation, the Holy Trinity, etc., in harmony with the theory of evolution. Thus it is left entirely open as to whether these, for the future, are to be included in the trumpet-call to the heathen, or not.

If we glance abroad for a moment, we find that at the Roman Catholic Conference at Freiburg last year, representing Roman Catholic dignitaries from all parts of Europe, Evolution and Higher Criticism, in relation to Christianity, were handled in exactly the same way as at our Church Congresses, and the audience was as much pleased with what they heard as the audiences of Shrewsbury and Nottingham were. The attitude of the Roman Catholic Church, therefore, resembles that of our own Church towards scientists and Higher Critics—"Push,

and we yield—yield the Christian doctrines, one after another, or all at once.”

Then came the Church Congress at Nottingham, at which the attacks on Christianity were perhaps not so openly aggressive as at Shrewsbury the year before ; this subject is treated in a separate Chapter.

About the same time an important event happened in reference to the *Guardian*. It will be remembered that the *Guardian* acts as armour-bearer to the attacking party, and throws its paper shield over them whatever they may say ; for, are they not high officials ? It happened that the *Guardian* in a weak moment inserted a long editorial article (not a letter) strongly advocating the teaching of children the Higher Criticism, and signed appropriately “Dragon.” The following week appeared a letter from Archdeacon Wilson, warmly backing “Dragon’s” proposal ; but a week later a flood of letters poured in condemning “Dragon’s” proposal, and headed by Canon Carter, of Clewer, threatening the *Guardian* with loss of influence if they advocated such things ; and for fourteen weeks the contest raged, the correspondence producing about sixty letters, in which the defenders of the children against the Higher Critics out-numbered their opponents by three to one, prominent amongst these letters being a most admirable one, signed still more appropriately “St. George,” in the issue of September 9, 1897. Archdeacon Wilson and “Dragon” wrote several times during the controversy ; but a climax was in store which was little dreamt of ; for being challenged on the subject of Balaam’s ass speaking, Archdeacon Wilson described the story as “didactic fiction,” and said point blank he did not believe it. “Dragon” then came again to his rescue, and wrote that if the ass did speak, it was with his “speaking eyes.” An absurd tone was thus given to the whole thing, rendered more absurd by one correspondent demonstrating the

difficulty which an ass would have in turning its head sufficiently to look with both eyes at a rider on his back, and the matter then soon died out. It then transpired that "Dragon" was a lady. Thus a lady has been directing so vigorously the policy of the *Guardian*; for, as was said before, it was an editorial article.

Thereupon a correspondence ensued in the *Westminster Gazette*, *Pall Mall*, and *Morning Advertiser* on the same subject, and in the former about fourteen letters appeared, in which the opportunity was seized for showing (1) that many claims of the Higher Criticism are vanishing under the light of the discoveries in the East, as well as being shaken by recent books of the Higher Critics themselves, (2) also to attack the "Cambridge Bible" for schools and colleges on the Higher Critics' system, (3) to drag before the public the odious details of the book by Deans Fremantle, Farrar, and Nonconformist Ministers for teaching Higher Criticism to children (see *Anti-Christian Crusade*, Vol 1, p. 30).

In this correspondence there was no real attempt made to defend the main position; and, as in the *Guardian* correspondence, the children's defenders were three to one.

Thus the public are beginning to know and realise what is going on; and there are signs of increasing approval that steps are being taken to demonstrate that the public spirit *is* true to the Christian Faith, and that it resents the attacks being made upon it.

THE NOTTINGHAM CHURCH CONGRESS.

ONE of the features which seems now to be regularly expected at a Church Congress is the spectacle of the Christian Faith being made to run the gauntlet between Science and the Church ; and apparently an interesting detail in this spectacle is the keen rivalry as to who shall deal the Christian Faith the hardest blows as it passes down the line.

At the Shrewsbury Church Congress Archdeacon Wilson was so effective at this that he was selected for the Nottingham Congress ; but as figures destroy faith, and mathematics are at the opposite pole to the Christian Faith, it seems curious, if the Church intends preserving the Faith, why a mathematician should again be selected as her champion, unless it is that a Senior Wrangler is always an interesting personality at a Church Congress.

Being Jubilee year, one subject selected was "Progress of Life and Thought in the Church during the Victorian reign."

The first paper on this subject was read by the Bishop of Ripon, who, after eulogizing "*Lux Mundi*" and "the liberal wave of triumph," stated that now "we take larger, holier views ; we now begin our Theology at the right end—we no longer begin with the Fall ; we have clearer and more Scriptural views of God." Meaning that Evolution will not allow the Church any Adam or Fall, whereas Scripture emphasises both. Thus, the further we get from Scripture the more Scriptural, clearer, larger, holier views do we take.

It will be remembered that with respect to Dean Fremantle's teaching, that "our Lord's miracles have become the subject of apology," that "certainty of immortality through the Resur-

rection is an example of a passion which may become a source of great danger and corruption," etc., etc., this Bishop suggested that this teaching (see Vol. I. of this book, pp. 10-11) was "one of the diversities of gifts of the Holy Spirit"—a statement which may be compared to some Staff Officer going up and down the country abusing the Sovereign, whose commission he holds.

The title of another Church Congress subject tells its own story, namely—"The Inductive Method in Theology," of which subject Archdeacon Wilson took full advantage.

The Inductive Method is a term used in scientific experiments. Archdeacon Wilson's definition of it was as follows: "The Inductive Method consists in observing facts, in tentatively assuming some hypothetical connection among them or explanation of them, and in verifying or discrediting or qualifying that hypothesis by comparing probable consequences of it with other observed facts"; so that when he says later on, "I give these instances (gravitation and ether) to remind ourselves that in resting upon mysteries, physical Science and Theology are exactly alike, and Inductive Methods are admissible in neither or both," we have no difficulty in recognising the extremely experimental and hazardous character of our Theology.

Archdeacon Wilson distinguishes between two Theologies—Theology, and Theology proper.

As to the first, "The basis of Induction in Theology" is, in a word, "the total experience of human life, in particular that of the noblest souls."

Now, as Archdeacon Wilson later on referred to the "powerlessness, poverty and feebleness, and traditionalism of our Theology," it would appear that the above "noblest souls" were not Christians at all, but noble heathens, *e.g.*, Marcus Aurelius, of whom he wrote to the Bristol artisan, "it would

be difficult to see how he would have been a better man, had he been a Christian."

And as to this declaration—"We can be rightly confident only so far as our beliefs are in unison with the verdict of the best human conscience," it is another symptom of the growing worship of man by man, which has been pointed out as being rather worse than any known form of idolatry amongst the savages.

But when Archdeacon Wilson comes to Theology proper, he, in common with all other men, is brought up short and confesses, "Here we are met *in limine* by an objection that in a region outside matter and experiment there can be no induction, because there can be no verification, and that nothing can be known."

One might have supposed, therefore, that this *limen* was a good place at which to cease hazarding and inducting ; but, stepping briskly over it, Archdeacon Wilson continues, "As in physical science there are mysteries yet unproved, such as gravitation or the hypothetical ether, about which we hazard an induction, so in Theology proper we have to hazard induction, for in resting on mysteries physical science and Theology are exactly alike : inductive methods are admissible in neither or both."

Now it is plain to all that in the Christian religion there are mysteries which can be appreciated by faith alone, which has been called "the evidence of things unseen."

In future, therefore, for "faith" read "hazarding induction."

Archdeacon Wilson's treatment of the Incarnation caused the usual shiver which is experienced whenever this subject is handled by any of this school ; and his "analogue" between gravitation and the Incarnation is most repugnant and entirely wrong, for gravitation has been verified in many ways—the Incarnation has never been similarly verified once.

The substance then of "us teachers," as Archdeacon Wilson calls them, would appear to be, "Believe nothing in Theology which you cannot prove by the identical rules as those which are applied to experiments in physical science, for they are equally admissible in both or neither." Archdeacon Wilson then claims that science has pruned Theology; but for properly cutting the air of religion with the scissors of science we must wait for a Church Congress at Sheffield.

Moreover, was it not at Sheffield last year that Canon Gore lectured, and pruned Adam and Eve into "two anthropoid apes" before the Sheffield Church Lecture Society? adding "From this pair humanity has its origin!"

In a paper on "Elements contributed by Broad Church teaching," the Rev. Llewelyn Davis stated, amongst other things, that the doctrine "that Jesus Christ had died for them, or had borne upon the Cross the punishment due to their sins, is now repudiated or tacitly ignored throughout English Christendom in general."

Let us now see exactly what this is which is repudiated at a Church Congress and "in general." Nothing less than this:—

"This is my Blood, which is shed for you and for many for the remission of sins."

This was pronounced at a moment when there could be no "kenosis," and, by the same Speaker:—

"The Son of Man came to give His life a ransom for many." "Who His own Self bare our sins in His own Body on the tree" (St. Peter). If all this is repudiated by the Church of England, the cathedrals, churches, and chapels may be pulled down.

Dean Fremantle contributed but little this time, beyond laying before the Congress the troubles besetting Mr. Herbert Spencer in his investigations as to whoever or whatever can be

"the one actual energy which has actuated the whole of the great universe in which we are living," adding, "We" (clearly he is not one of "us teachers" mentioned by Archdeacon Wilson)—"We don't know what it is, or how to call it, or how to characterise it," *i.e.* We *in* the Church are in the same boat as Mr. Spencer, and we cannot characterise this One actual energy any more than he can, who is not altogether credited with thinking with us on religious subjects. But if any Christian child is unable even to characterise It, he had better hazard an Induction about It. Indeed, in the Sunday school a little time might be regularly set apart for teaching "Induction hazarding" in future.

Yet it seems exactly to suit the bent of mind at a Church Congress to aver that quite nothing is known of God, and that we are groping about in entire darkness ; and as for the light thrown upon the Creator and the created by the Old and New Testament, a Church Congress must now look away from *that* kind of light, and must extinguish that light (of course, with becoming reverence), on receiving instructions from any Darwin or some Wellhausen.

Thus is the Christian Faith made by the Church of England to revolve upon the axis of Evolution. In fact, the Church Congress has become a kind of recreation ground, where, annually, the latest kind of scientific tops are tested, when, as a formality, a small ornament (the Christian Faith) is lightly attached to each. The top is then spun, and the awards made to those which can throw the ornament off to the greatest distances.

THE UNIVERSITIES.

DURING the past years the Bampton Lectures bequest has been devoted to opposite purposes to those named in Canon Bampton's will.

Canon Bampton's will states the exact object which the testator had in establishing these lectures, which have become the most important lectures delivered at Oxford : "To confirm and establish the Christian Faith upon the Divine authority of the Scriptures, upon the Divinity of our Lord and Saviour, and upon the Divinity of the Holy Ghost."

As these lectures are delivered from the University pulpit, the amount of good or evil done by them is very great.

Canon Gore's Bampton—or, rather, Anti-Bampton—lectures are not likely to be forgotten ; and on referring to the Bampton Lectures for 1897 it will be found that the lecturer, the Rev. R. L. Ottley, discussed "Aspects of the Old Testament," and in so doing the principal authority relied upon, and constantly quoted, was the chief of the German School of Biblical critics, Wellhausen, whose treatment of the Old Testament is described by one of our bishops as "profane banter."

In 1897, then, Canon Bampton's bequest was devoted to "establishing and confirming the Christian Faith," chiefly upon the authority of a writer of profane banter, whose very views of the Bible caused their author to resign his Professorship of Theology at Greifswald, a resignation which should always be remembered not only to his—Wellhausen's—credit, but also as an estimable example in such cases.

In this Bampton Lecture it is announced that "the Christian Faith is entirely independent of the Old Testament, and suggested that the higher religion of the Bible arose out of

a "rude, polytheistic nature-worship common to the Semitic races."

To what lengths this latter idea may be developed is described in an article in the *Contemporary Review* of December, 1897, called "Liberal Catholicism," by "Romanus." It will be noticed that the attractive word "liberal" is also adopted by "Romanus," who writes—

"Out of the idolatry of Egypt and of Syria arose the Hebrew tribal Deity, Jehovah, whom the Jews gradually developed into the one only God of the whole world.

"Unworthy, indeed, such a Semitic deity was, and must be, for so great a promotion, in the eyes of all who are not Semites.

"But through Hellenic influences this jealous and vindictive Syrian God became tamed and clothed in a Greek peplos, and subsequently modified by the ethical spirit of Stoic Rome, till He became the *Pater de cælis Deus* of the Western Church, and the Deity constantly invoked by the Greeks as 'O God, Thou lover of mankind !'

"It is our plain duty to construct our conception of God from the highest and noblest human ideals we can obtain" (Archdeacon Wilson) "of course, at the same time avowing its infinite inadequacy."

There can be no doubt that the Bampton bequest has been largely used for the demonstration of Modern German Theology, which denies the authenticity of a large portion of the Bible, and the existence of many of the chief persons in it, as well as the happening of chief events to which our Lord Himself referred ; and it will be at once apparent to what distances the Bampton lecturers have travelled from the obligation laid upon them to "confirm and establish the Christian Faith upon the Divine Authority of the Holy Scriptures, and upon the Divinity of our Lord and Saviour."

Perhaps a more correct view of the case would be presented by supposing the foundation of Wellhausen Lectures, and the Trustees appointing a Liddon to tear Wellhausenism to pieces.

The question involved is the primary and even primitive question of *meum* and *tuum*; or can it be an example of the New Morality plus Liberality?

The Probate Court views this elementary question of *meum* and *tuum* differently, and sees that A.'s bequest to B. is not handed to C., for it recognises that A. intended B. to have it, and willed that he should.

Notwithstanding, under shelter of the phrase *heresy-hunting*, as under a big umbrella, the goods of *meum* may now be safely transferred to *tuum*, and few have courage to denounce the transfer.

Rarely has the irony of fate been more finely illustrated than in the case of the above Bampton teaching, especially when emanating from successive heads of a religious institution at Oxford, established in memory of one of the greatest divines of this century, who fought with all his strength against this very kind of teaching, but whose splendid library has been appropriated, like the Bampton bequest, for opposite purposes to those for which they were left.

With what joy and sense of relief we read in the *Church Gazette*, "owing to an enormous reduction in the income of the endowment the Bampton lectures cannot be given either this year or in 1900."

Leaving the question of Bampton lectures, particular attention is directed to the following from a "sermon preached before the University of Oxford by the Rev. Dr. Llewelyn Davies" (who read the paper on Broad Church teaching at Nottingham Church Congress referred to in the preceding chapter).

"An opinion is being expressed in favour of refusing

Christian baptism to infants where there is no trustworthy security for their being brought up as members of the Church. We feel and acknowledge that the non-Christian lives of persons who were brought up to Christian baptism as infants are a standing discredit and reproach to the Church.

“The proposed remedy for this evil to which I am now referring, is that we should relieve ourselves of a considerable part of such discredit by declining to baptise those who seem likely to be brought up under bad conditions, and declaring that we do not know them, and are not responsible for them.” Can this be a Doctor of Divinity’s interpretation of “I am not sent but unto the lost sheep” ?

“It is perhaps believed by those who recommend that we should decline to baptise the less favoured infants, that it will be better even for the rejected that they should not be baptised.

“There is an oppressive doctrine of post-baptismal sin which represents the condition of the baptised sinner as only the worse and more hopeless for his having been baptised.

“But when we consider what sinners we all are, this doctrine would seem to make it kinder not to baptise any infants at all, and would even suggest the postponing of baptism, not merely to years of discretion, but to the *articulus mortis*.

“On the whole where this plan of selecting and rejecting finds approval, it will probably be not on account of the lessened danger for the rejected, but in the interest of the Church’s character ; and what will seem to many of us decisive objections to the plan will be neutralised by the feeling of pride in the Church.”

Cambridge provides Higher Criticism for the young by issuing “the Cambridge Bible for Schools and Colleges” on “critical” lines—while both Universities are represented professionally on the staff of the Polychrome Bible, a venture in which the critics have apparently over-reached themselves ;

for not content with their own particular domain, they have ventured upon re-translating the Bible into a modern, secular English, so trivial, so grotesque and forbidding, that it will probably bring about the fall of the Higher Critics in this country : and if the Universities are to be associated with all this sort of thing, they will cease to be regarded as centres of religious learning.

But resorting once more to the metaphor of a Court of Justice, the Universities, Higher Critics, etc., may continue to practise as Advocates in this Court ; but the people, who have had their Bible in their hands for hundreds of years, will remain both Judge and Jury.

EVOLUTION.

THE present position of Evolution is thus recently described by one of the leading scientists of the day, one of the Senior Fellows of the Royal Society. "The theory of Evolution itself is undergoing repeated changes, and its followers are resolving themselves into antagonistic sects, while the unthinking multitude is using it in many ways not contemplated by its authors.

"To not a few students of this subject, all this portends a speedy dissolution of this philosophy, more especially in its agnostic and Darwinian form.

"This much at least is certain : that whatever may ultimately remain of the work of Darwin and his followers, it cannot continue to dominate the world of science as a system of merely mechanical evolution."

We have also recently had Herbert Spencer discussing his own particular theory of "organic evolution" with the Duke of Argyll in the *Nineteenth Century* of March and April last, in which the former claims that even if Darwinian evolution failed, his own "organic evolution" would remain intact.

But, it has been pointed out, "organic evolution would remain merely a speculation respecting a possible fortuitous origin and progress of an orderly cosmos, without any ascertained cause." But the demand for sufficient length of time for this organic evolution, ranging up to hundreds of millions of years—"ages which no geologist can accept as probable, or even possible"—is so excessive as to put it out of court ; for Lord Kelvin demonstrates that twenty-seven million years is the utmost time allowable by physical science since the surface of the earth was sufficiently cool to allow of existence of any

life. "Thus Evolution, in the attempt to escape from the observed fixity of species, comes into conflict with physical science on the one hand, and geological science on the other. This may be designated as the dilemma of Darwinism."

At the Shrewsbury Congress some of the Church leaders constantly used the phrase "Evolution or Development" as though they were the same thing, and, in fact, the word Evolution has come to be used indiscriminately, and as synonymous with development; therefore, some scientists have proposed to abandon the word Evolution except in its proper sense—

"It is time, surely, that in the interest of accuracy of thought it should be adopted, and that the loose term Evolution should be left to those popular writers who have already destroyed its scientific value, even in the estimation of those who still believe in the hypothesis respecting organic nature, to which it was originally applied."

Thus—"The most familiar instance of *evolution* is that of the chick from the egg, a process which we can observe from hour to hour and from day to day, till the microscopic germ, apparently structureless, becomes developed into all the complicated parts of the young bird.

"In some of the smaller fishes we can even watch this evolution under the microscope continuously, and can note the first appearance of every tissue and organ. In such a case we know that the living germ contains in it potentially something to represent every part of the animal to be produced. Along with this there is a store of protoplasmic material, not living itself, but ready to be absorbed as required, to be built up in the several parts as each of them is fashioned.

"It is a wonderful process, and no one who has seen it in any one instance can ever forget it, or, if at all in a proper frame of mind, can fail to be impressed with the marvellous power and inscrutable adjustments which it implies, and with the mystery

that lies behind the visible processes of formation and growth, under the wonder-working energy of life.

“All this is evolution proper, but there is much more implied in the *development* of which it forms a part.”

A due distinction between the two terms would also serve to distinguish the two processes.

Meantime an old friend, the common progenitor, is farther off than ever, and the one especially belonging to the ape and man is, if possible, still further ; but to compensate for this we have the theory, claimed and explained before a scientific society, that man is really descended from the King Crab and the Lamprey Eel.

Among the explanations given in support of this theory, is the one that Nature formed the crab's head too empty, and has since carried out an amendment in the shape of man and that head which he now uses.

Another old friend, “Struggle for existence,” gets thus roughly handled :—

“Struggle for existence is not the ordinary law of nature, and modern experience, as well as geological facts, show that it tends not to elevation, but to degradation.”

The position has been admirably put thus :—

“In recent times the vast growth of physical and natural science has so excited the minds of men that many have assumed to be gods to themselves, and the bold, mechanical hypotheses of Spencer, Darwin, and others have gained much credence, not only among scientific specialists, but with the general public ; so that Evolution and its supposed accessories—natural selection, struggle for existence, survival of the fittest—have become popular catchwords, supposed to be sufficient to explain all the mysteries of nature, and even of human progress.”

All the above are recent quotations from a leading scientist and F.R.S.

Before the advance of this evolutionary procession the leaders of the English Church have turned and fled, and under the impression that the figures in this group of motley which confronted them were real, yielded up to them the Christian Faith, retaining only such outlines, portions, or semblances of it as the processionists would allow when "transformed" in harmony with the theory of Evolution.

And now further advanced science is laying hands on these figures (which, after the manner of Spring-heeled Jacks, have alarmed so many), and is showing that they are not real after all.

What a position this is for the custodians of the Christian Faith !

HIGHER CRITICISM.

“LITERATURE—the books—mythical—dramatic—moral—unhistoric—fables—composition—myths—idealism—dramatic compositions worked up on a basis of history—progressive morality—forgeries—redactors—didactic fiction—exhibitions of craft”—such are a few examples of the language used in referring to the Bible, by those constructing the new Bible, to which Canon Cheyne looks forward as “containing the conception of the new Catholic Church.”

An event of great importance was the publication last year of the great book by Hommel, Professor of Semitic languages at Munich University, himself a Higher Critic and follower of Wellhausen; for this book has demolished so much of the Higher Critics' position that in the *Daily Chronicle*, hitherto devoted to Higher Criticism, the reviewer of this book, in the course of a long and highly laudatory article, declares that “unless the book can be answered, the fortress of the Higher Criticism will have been demolished, and the Higher Critics will have to capitulate at discretion.” The *Expository Times* describes this book as a “richly laden and most precious volume,” and wonders at the *Guardian* warning people not to read it on the ground of its being “only for experts.” This wonder disappears when recalling the fact that the *Guardian* is largely written by Higher Critics. Commenting on this change in the attitude of German criticism, the Oxford Diocesan edition of the *National Church* for November remarks: “The tide always begins to turn from Germany itself, and the answers of other German professors have undone the work which carried unwary Englishmen off their legs.”

It was most encouraging that a Bishop, preaching at

Nottingham Church Congress, appealed to his hearers "to avoid what many were pleased to call the Higher Criticism of the Bible ; and another Bishop, preaching at the same place, spoke of the methods which assail the faith, under the pretext that matters of faith are uncertain, and quoted one of these pretexts in use thus : "So much that used to be taught confidently is now discredited that we know not what to believe or teach," while the Archbishop of York soon after referred in a sermon to "the signs of a coming reaction"—a reaction which is indeed timely, for a pathetic letter has appeared in the *Guardian*, from a chaplain in India, representing the difficulties produced among his people by the Higher Criticism, and asking what he is to do ; and we are told by one of the missionaries themselves, "If these teachers of the Higher Criticism are true, we cannot go back to the heathen : we have nothing to take back to them."

SECULAR BIBLES.

WHILST differing parties in the Church are contending, the Bible itself is being stolen from under their very eyes, and in the fierce turmoil the act seems hardly noticed. Phenomenal has been the frequent and fearless "rushing in" to re-translate the Holy Bible into various kinds of modern, secular English, differing according to the leanings and characters of the individual, or group of individuals, re-translating.

Some of the claims they put forward are curious and remarkable—one translator claims with confidence that his translation will far exceed the Bible from a literary point of view : but this is quite dwarfed by the claim of another, that "it will eclipse everything yet attempted in the sphere of Biblical translation."

The depth of error in these claims can only be reached by exhibiting specimens, showing the extraordinary bent of minds in individuals who believe they can improve the Bible : and then comparing them with the old Authorised Version, whose unapproachable beauty, and inimitable grandeur, has constituted the Holy Bible an absolutely unique literary standard, and a power whose indescribable influence has been the greatest wonder of the world.

An example of translation from six of these new Bibles will suffice ; in each case the old Authorised Version is given first, and the new translation underneath in italics.

1. THE VOICE OF THE SPIRIT BIBLE.

"Who is so blind as my servant, or so deaf as my messenger?"

Who is so blind as my valet, or deaf as my messenger boy?

"In measure when it shooteth forth, thou wilt debate with it."

When it dashes forward, will you act tenderly, will you debate with a thing like that?

"He was numbered with the transgressors."

He was reckoned up with the vicious.

"When thou shalt make His soul an offering for sin."

When his soul's oblation shall sweep away filth.

"And He made His grave with the wicked, and with the rich in His death."

And He sank into hell with the wicked, He lay with the rich in his torture.

2. THE WOMAN'S BIBLE.

"The revising committee are all American ladies, including the Rev. Olympia Brown, the Rev. Augusta Chappin, the Rev. Phoebe Hanaford, and a number of lay ladies.

They follow, for the most part, the Revised Edition of 1888, but they also set great store by Julia Smith's translation, which stands out unique among all translations. It is the only one ever made by a woman, and the only one, it appears, ever made by man or woman without help."

The Ark is thus described :—

"The paucity of light and air in this ancient vessel shows that women had no part in the architecture, or a series of portholes would have been deemed indispensable."

Again,—

"The chief point of interest in the parable of Balaam is, that the ass belonged to the female sex."

3. THE BIBLE FOR HOME AND SCHOOL.

An introduction for this has been written by Dean Farrar, who commends it as not being written in "the short snippings

we call texts," and as describing the stories of Ruth, Elijah, Elisha, Jonah, Daniel, and Esther as Hebrew tales. Of course "moral teaching" follows this recommendation. References are made to "flagrant errors of the Authorised Version," and "the old feeble readings of some unintelligible scribes are discarded as glosses."

4. THE POLYCHROME BIBLE.

This is the Bible whose advertisement claims "that it will exceed everything yet attempted in the sphere of Biblical translation : and that the desire is to strip the Bible of the accretion of ignorance and carelessness, and let it appear in all its pristine clearness." The modern English into which this Bible is translated is thus described by one of the compilers :—"We have sought for an English which is modern without being vulgar, and with just such an occasional suggestion of the Elizabethan language as, without embarrassing the unscholarly reader, may please the ear of the literary, and remind them of the great old age of English undefiled." And finally, "The Polychrome Bible, as a triumph in the art of bookmaking, stands unparalleled at the climax of the 19th century."

En passant, this Bible appears in many colours, the hues of which represent the opinions of the Higher Critics, as to who wrote the different parts, and when they were written. "Higher Criticism in colours," as the advertisement states. With these coloured views it is unnecessary to deal here, as the question is dealt with elsewhere, and colour is not argument. But it is the translation which is to be examined—a translation which will probably destroy the influence of the Higher Critics, and show how far removed they are from either comprehension or appreciation of the Bible.

“GOD.”

JAH-VEH.

“The Lord is King.”

Jhvh has assumed the sovereignty.

“Though the earth be moved.”

Though the earth bubble (although they admit the Hebrew is not “bubble”).

“The council of the wicked layeth siege against me.”

A crew of villains encircle me.

“For then would I flee away and be at rest.”

For then would I fly away and alight.

“I call to remembrance my song.”

I remembered my harp in the night.

“And chastened every morning.”

My chastisement starts every morning afresh.

“Out of the mouths of babes,” etc., is explained in a note,

The continued adoration of JAH-VEH is ensured by the next generation.

“Their eyes swell with fatness.”

Their sin blossoms out of their fat.

“This is the most beautiful version of the Hebrew Psalms which exists in our language,” writes Canon Cheyne.

“I am fearfully and wonderfully made.”

Thou art fearfully wonderful.

“My soul refused comfort” is left out altogether, because, says Canon Cheyne, “so much of the context has been already altered that this sentence would look like a patch on a new garment.”

“They pierced My hands and My feet,” is also left out, partly on the pretext that there “is nothing said in the Gospel about piercing the feet of Jesus ;” and that “pierced” is a wrong translation (in spite of Liddell and Scott).

“So He giveth His beloved sleep.”

So He giveth His beloved bread.

Canon Cheyne explains that he thinks the Psalmist meant bread and not sleep, for though Mahommed is before many Christians in his appreciation of the gift of sleep, yet a passage in Shakespeare's Henry V. leads him to think bread is the word David meant.

"To whom is the arm of the Lord revealed ? "

The arm of Jhvh—to whom has it disclosed itself?

"A man of sorrows, and acquainted with grief."

A man of many pains, and familiar with sickness.

These last two are Canon Cheyne's improvements.

Samson's riddle appears thus :—

Out of the eater came something to eat,

And out of the strong came something sweet.

And the answer—

If with my heifer ye did not plough,

Ye had not found my riddle, I trow.

"I trow" is a pure invention, though not so bad as the "Faugh" introduced into God's reproof, spoken in Isa. i. 13 (in the Bible first noticed in this chapter).

Extra space has been devoted to this Polychrome Bible because our Universities are so mixed up with it. *Longman's Magazine* for April handles the whole subject thus :—

"This is not written in the interests of orthodoxy, but in the interests of ordinary common sense. It is just as provoking to see Homer or Herodotus pulled about by German 'ingenuity,' as to see the Bible treated in the same way. But the people do not care for Homer ; for the Bible they do care ; Polychrome print is no argument. It has been my lot lately to read a good deal of Biblical criticism made in Germany. The method is simple and Teutonic. You have a theory, you accept the evidence of the sacred writers, so far as it suits your theory, and when it does not suit, you say that the inconvenient passage is an 'interpolation,' It *must* be, for if

not, what becomes of your theory? So you print the inconvenient passage in green, I suppose, or what not, and then the people know all about it. Any one who wishes to see examples, may find them in Professor Robertson's *Early Religion of Israel* (pp. 146, 148, 205). I know this game well. The Germans have played it with Homer, till it would be difficult to find a passage in the *Iliad* which has not been denounced as an 'interpolation,' because it does not fit somebody's theory. This may be 'criticism,' but it is not business. No, not if it is printed in all the colours of the rainbow. When the Teutonic Judges of the Old Testament wander into Anthropology, as they often do, then one knows where to have them. The people, of course, does not know where to have them, and is likely to swallow their statements about 'Animism' and 'Fetishism,' and so on."

"What can we make of criticism, when one leader (Stade) says Israel was never in Egypt, and another leader (Wellhausen) says that Israel *was* in Egypt. The Egyptian bondage was the corner stone of Hebrew history. One famous critic takes it away, another leaves it standing, and the people may toss up for it."

"What makes an Englishman ill, is the obviously American advertisement about the cry of the people, and the people's right to know what nobody knows. This kind of thing is not knowledge, but opinion, and very Polychrome opinion it is."

One religious paper, while considering the Polychrome translation as "most excellent in the main," accounts for this excellence in a truly remarkable manner. "We have not written this article for the sake of calling attention to the shortcomings of the Higher Critics. One cannot read the 'notes' without seeing that the Higher Criticism does not fear God, nor regard man. To these Critics the Bible is simply literature, nothing more. Their unbelief and lack of appreciation of the spiritual realities of the Bible is their own affair, and we have no desire

to spend time casting stones at them. What we wish to call attention to is the incalculable service they have rendered to the cause of truth by this translation,—a service that could not possibly be rendered by any devout believer.”

5. A NEW TESTAMENT TRANSLATION

is thus introduced, “Why should not an edition of the Christian Scriptures be furnished for the reading-room, saloon and toilet, as well as for the church, school, or nursery ?”

“Salt is good, but if the salt have lost its savour, wherewith shall it be seasoned ?”

Salt is salutary, but if the salt has become ravid, how can it be restored ?

“Marvel not that I say unto you, ye must be born again.”
Be not surprised, that I announce to thee, ye must be reproduced.

6. THE CRYPTOGRAM BIBLE

offers a kind of cryptogram, in which the initial letters of the lines and words afford a sense appropriate to the context :—

Here is an example from 1 *Chronicles* i. 1 :—

“And Straitland, Spreading and Stooping,
And sons of Fat, Toper, and Sandyland,
And Ranger, and Thunder, and Smiter.
And to Straitland were born the children,
And the Founts, and the Flames, and the Open,
And the Moist-face and Cove-jars from whom
Came forth the Flatlanders and the Columns,
And the Trampers, and the Rebels, and the Bandits,
And the Villagers, and the Fugitives, and the Bushmen,
And the Roamers, and the Woolmen, and the Flot.”

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Which of these Bibles will the English people adopt as successor to the Holy Bible ?

THE KENOSIS.

A MOST serviceable auxiliary for assisting in what Archdeacon Wilson describes as the “pruning” of Theology is the theory known as the Kenosis, by which our Lord’s testimony is upset when it destroys the Higher Critics’ allegations. As such it is quite invaluable.

Kenosis (not found in Liddell and Scott, and apparently coined from *κενός*, empty) is a word taken as indicating our Lord’s emptying Himself of Divine knowledge when He became Man. Having attained this point, the Higher Critics allege that He was a fallible man, liable to error as other men.

So, as said before, when our Lord’s own words conflict with the Higher Critics’ conclusions, then at all hazards He must be proved to be mistaken; so the Kenosis is applied, and it quickly shows the Higher Critics that He is wrong, and they are right, and their reputation is reported as saved: were it otherwise it would vanish for good.

He must be deposed from being God as well as man, otherwise He is unassailable, and His words unassailable also.

There is no help for it—but how to accomplish it, so as to make the idea at least reasonable enough to bespeak popular assent? Nothing easier. Evolution appears at once, and proves that Christ *must* have been born, evolved like other men, and if you don’t go with evolution you are covered with the “blue mould of traditionalism,” according to one, you are suffering from “fever engendered by the unwholesome effluvia of a dying creed,” says another—and you are not using the intellect God has given you to detect error—yes, error in Christ; and so as Christ was only a man (though very good), why in matters of history one man is as good an authority as

another, etc., etc. It all fits in admirably. Evolution, Higher Critics, and the Kenosis theorists unite in founding the New Unitarianism, which is getting so popular among the very highest officials of our Church. The Kenosis is of priceless value. Canon Gore, representing what the *Spectator* calls "The New High Church, the child of the Broad Church," thus treats of the Kenosis theory : "He was subject to apparent limitations of knowledge," "an omniscience conditioned by human nature." "His illumination was analagous to that vouchsafed to the prophets and apostles"—"human experience which seemed inconsistent with practical omniscience"—"indications of a limited consciousness." These last two are from his Bampton lectures. Again, the only sign of His death which our Lord, in severe and emphatic language, would permit to be given, namely, "the sign of the prophet Jonah ;" of this Canon Gore writes that when we quote it as an argument of the truth of the narrative : "To this argument I do not think we should yield." The Higher Critics don't believe the story at all.

Canon Gore was head of the Pusey House ; therefore with what force do these following words fall from Dr. Pusey, to commemorate whom that House was founded :—

"The Faith can receive no real injury except from its defenders. If the Faith shall be (God forbid) destroyed in England, it will not be by open assailants, but by those that think that they defend it. So it was in Germany. Rationalism was the product not of the attacks on the Gospel, but of its weak defenders. Each generation in its controversies of unbelief conceded more of the Faith, until at last it was difficult to see what difference there was between assailants and defenders."

"Increased in wisdom" is a favourite point with Kenosis theorists. "Wisdom and stature" are the words, and to any but a Higher Critic they indicate growth of the Boy onwards

to the Man. The "traditionalists" have never held that our Lord was born a fully-grown man. But the Kenosis theory is no value to its inventors until our Lord *was* a grown Man, and as we know, His public life and teaching only began at the age of 30.

Kenosis theorists must get rid of the story of what took place before He began His ministry, namely, His Baptism, the descent upon Him of the Holy Ghost, followed by "This is my beloved Son, in whom I am well pleased."

Thereupon, according to the Kenosis theorists, our Lord, with the Holy Spirit resting upon Him, began going about teaching error, and misquoting the Scriptures of His own nation.

How could He who was "full of grace and *truth*" go about emphasising His doctrine by untrue references to David, Jonah, Daniel and the prophets? Still later on in His ministry the same voice declared again "This is my beloved Son in whom I am well pleased; hear Him."

"Hear Him"—what?

Hear Him misquote,

Hear Him make mistakes,

Hear Him mislead the people,

according to the Kenosis.

THE ATTACKS ON ST. PAUL.

As the Founder of Christianity Himself is reduced in modern theological teaching to the level of a fallible man, the next step is to cut away the support and authority of the "very chiefest of the Apostles."

A most conspicuous attack appeared in a new Church Magazine called the *Anglican*, to which, according to one Church paper, 50 Bishops had promised their help.

The first number of this magazine contained a prominent article on St. Paul and Justification, written by a clergyman, the Rev. S. Baring Gould, in which the following appears:—"It will be seen that this much-vaunted doctrine is really a legacy of his rabbinical education, to which he gave a Christian shape, just as architects of the Perpendicular period took a Norman column, and grooved it and cut it about and altered its capital, to make it appear to be a structure of the fifteenth instead of the eleventh century." "The Jewish believers are virtuous and poor, the Corinthian Christians very lax in their morals, but well provided with money. Let, St. Paul's says, there be an exchange. Send your money contributions to Jerusalem, and there will be a reflux of merit, and in return for your alms, the morality of the believers in Jerusalem will make up the deficit due from your moral delinquencies." After this, Tertullian's opinion of St. Paul is thus quoted:—"Paul had become a veritable *hæreticorum apostolus*. I demand to know of Marcion the origin of his apostle (*i.e.* St. Paul). This man is asserted to be an Apostle whom I do not find mentioned in the catalogue of the Apostles. But, indeed, when I am told that this man was chosen by the Lord after He had attained His rest in Heaven, I feel as though some sort of improvidence

were imputable to Christ for not knowing before that this man would be necessary to Him, and so that he had to be huddled into the Apostolic body in a fortuitous encounter, rather than by deliberate selection ; forced in, so to speak, not voluntarily chosen. Therefore, O shipmate of Pontus (you Marcion), if you have never done any smuggling of contraband goods, I doubt not that you have been very successful in Divine matters ; so I will trouble you to inform me under what bill of lading you have taken the Apostle Paul on board ; I would know who labelled him, what owner forwarded him, who handed him over to you, that so you may land him without misgiving."

The writer need not have gone so far afield for such opinions or such expressions. Stonecutter Street could have supplied them readily and abundantly.

However, he concludes thus in his own words :—" As to the false arguments of Paul, they are hung up beside the extravagancies of the celestial hierarchy of Dionysius, and the *pecca fortiter* of Luther, as arquebuses and matchlocks in the armoury of the Church as ecclesiastical curiosities that did good and evil in their day, but are of no practical use in the present day."

It remains to be seen how help and support can be given by Right Reverend Fathers in God to a magazine providing literature of this description for English Churchmen.

The same clergyman has written "A Study on St. Paul," a kind of novel, in which he invents a marriage between St. Paul and Lydia, "a seller of purple," whose personal description need not be repeated, while St. Paul is described "with long nose, bandy legs," etc., etc. This is the pen secured for the *Anglican Magazine*.

THE CHURCH GAZETTE.

As this new paper purports to be "A Review of Liberal Religious Thought," a lengthy examination is here made of the examples of the teaching of this school, as illustrated by examples from the paper itself, by which an excellent view of the present Theological modes may be obtained.

In describing its *raison d'être*, the *Church Gazette* endeavours to detach itself from association with Liberal Politics, scarcely with success it may be owned, as we read, "Church Liberals have so recently risen into prominence, and recognition, that the time has, we think, now arrived for them to pull themselves together and form themselves into a compact whole."

The first number contains a commendatory article by the Bishop of London, where we find that "The attitude of the clergy towards modern thought is on the whole satisfactory ; this is manifest in the utterances of the Church Congress." The most important utterances at the last two Church Congresses, have been (1) the abolition of the Fall, and therefore of sin (as such), and the suggested alteration of the doctrines of "Redemption, and of the Atonement, the Incarnation, and of the Trinity in harmony with the theory of Evolution" (Archdeacon Wilson, Shrewsbury Church Congress, 1896) ; and (2) the announcement that the doctrine of the Atonement, *i.e.* "That Jesus Christ died for them, and had borne upon the Cross the punishment due to their sins, is now openly repudiated, or tacitly ignored" (Dr. Llewelyn Davies, Nottingham Church Congress, 1897). Yet we must believe that the Bishop of London meant here what he said.

The same number contains an article from Dean Fremantle

which runs thus : "Liberals have been thought to hold loosely to Christian doctrine, but I think their efforts have been to make older Creeds more real, that is more moral" (when a sentence opens like this, look for the word "moral"). "Compare the bald statement of God merely as 'The Father Almighty, Maker of Heaven and earth,' with the new and living way that Fatherhood has been proclaimed in the last half century by men like Maurice, or Erskine of Linlathen." As though the Fatherhood of God were a discovery dating from 1847, instead of having been explained and amplified for all time by "men like" David or St. John.

No. 2 reviews a book containing alleged "repeated inaccuracies in the work of the Evangelists, in sequence, in facts, as well as discrepancies and self-contradictions," and pointing to the necessity of the Higher Critics dealing with the New Testament as with the Old. "To us (the *Church Gazette*) the volume is especially interesting, as affording a marked sign of the times, finding a place as it does among the Churchman's Library."

Then there is an article on the desirability of hastening the death of hopelessly diseased people ; and a letter "heartily endorsed throughout, by the editor of the *Church Gazette*, in which we read "Religion is not a whit less indispensable to human sentiment than ever it was, namely, before superstition and old wives' stories, which backed it mightily, were hissed off the stage by the enthusiasts of science. Nobody owns now-a-days to a preference for a religion of ignorance. We see some lingering signs of it in the pictures intended for the poor, when the twelve apostles appear with a queer circlet or nimbus round their heads (sometimes turned the wrong way), but most of us are now ashamed of such exhibitions, or laugh at them, as out-of-date absurdities."

No. 3 contains a plea from a correspondent that sermons

should be occasionally preached from non-Biblical subjects ; also a proposal that Deans should hold Confirmations for Bishops ; on which Dean Fremantle confirming the young comes before the mind.

This same number contains a review of a book, with this sentence attributed to the late Bishop Magee, Archbishop of York : " Where in the whole New Testament is it alleged that Christ died to appease an angry God ? Nowhere ! The notion that He has done so is no truth of Revelation. This idea of a Christ dying to appease the Divine vengeance is not Christian, it is distinctly anti-Christian. It is, indeed, a mere reversion to the worst ideas of Pagan sacrifice ; it savours of the heathen temple, with its grim, fierce idols, and its reek of blood. But it is not our's."

We next read that the author of this book then confidently appeals to the Shrewsbury Church Congress repudiation of the Fall (Darwin and Evolution would not permit any), and with the Fall the Atonement, for none was necessary, and continues, " The doctrine of Atonement by blood is the logical complement of the doctrine of the Fall of Man and Original Sin. Take away the doctrine of the Fall of Man, and the doctrine of the Atonement has no *rationale* : the whole system of Latin Christianity fall down like a pack of cards. And the Fall of Man was repudiated by the leaders of the Church Congress at Shrewsbury, by their full and frank acceptance of the theory of evolution."

The above eulogy of the Bishop of London on Church Congress teaching here stands out brightly.

Then the *Church Gazette* commends the following quotation from this book, as a " corollary and wholesome reflection," " Let no one imagine he can get to heaven as he gets admission to the dress circle, by purchase."

The reply (amongst others) to all this is in our Lord's own

words, spoken when he was establishing an Institution, by which His death should be remembered to all future time, "This is My Blood, which is shed for you and for many, for the remission of sins." While the Epistle chosen for Good Friday is a perfectly clear demonstration of the whole subject, for those who may have forgotten any of it.

No. 4 contains an enthusiastic eulogium on Dr. Momerie's preaching—the clergyman who, in preaching, described Jesus Christ as "one of the leaders of men, to be compared to Isaiah, Zoroaster, Confucius or Buddha ; in winning personalty surpassing them all, except perhaps Buddha." (Referring to Confucius, the *Home Magazine* for August 6th states that his descendants have recently become Christians).

Also a book on "Warfare of Science with Theology in Christendom" is reviewed. Of this book, after discussing Evolution of Literature and contending for "The survival of the fittest in books," we read that "The attitude of the writer with respect to these "laws" may briefly be indicated by the following query : "Is the moral and spiritual teaching of the Bible on the same plane as that of the Koran, and is the higher estimate of the latter over a wide area of Semitic and Hamitic races to be rightly estimated as the survival of the fittest?"

This number also contains a warning from the *Church Gazette* to the Church of Scotland against the latter opposing the theory that Joseph and Mary were our Lord's parents.

No. 5 has a letter from the chief correspondent, which says, "There are foundations laid before the structure of a house can appear upon its site ; and just so must Christianity stand upon *its* foundation of natural belief and reason ;" and then a word to the young : "Let young people know and feel that wickedness is out of harmony with unsophisticated conscience, while virtue, being in our nature, should be first in command if we want to be happy, and there would not be all the

reluctance they show to restraints and rules which have only the Bible to enforce them."

And in this number, while it is urged that natural belief and reason are the foundation of Christianity, Canon Cheyne "looks for the revelation of a new conception of the Catholic Church from the Bible studied in a critical and sympathetic manner." But as Canon Cheyne declares that "the Hebrew writers of the Bible are considerably less developed morally than Pindar, and that they take a manifest pleasure in the exhibition of craft and shiftiness," sympathy is rendered difficult, and the difficulty is not lessened when another writer threatens us with the fate of Lot's wife if we do not accept Higher Criticism.

No. 6 has a sermon from Ripon, which is characteristic of Ripon teaching: "By many religious teachers, the fact that now-a-days so many young persons seem to be getting indifferent to religion, giving up attendance at religious worship and ordinances, is deplored as in itself a very bad thing. With this opinion I cannot altogether agree," explaining that the old interpretation of creed, dogma or doctrine are to these young people but stone; whereas it is the bread of modern teaching for which these young people hunger, and that for the want of this they absent themselves from religious worship and ordinances.

No. 7, in a leading article, recommends sermons "on Wordsworth or Carlyle, or even Leo Tolstoy, demanding no paraphrasing into the language of to-day."

No. 8. A Hulsean Lecturer draws a distinction between "the old lights who held that truth came down from Heaven whole and undefiled" and "the new lights who say, 'What is truth?'" By a curious but happy slip he asks, "these new lights, too indefinite to name—are they opportunists?"—an acute definition of a school which shapes its Theological and "moral" teaching upon whatever may happen to turn up in the science world.

And a letter speaks also in this number of "that contemptible forgery of the 7th century, the Athanasian Creed."

No. 9 contributes "a very able letter" by Mr. Page Hopps, saying, "If this so-called Anathasian Creed is permissive, and not compulsory, why should not the so-called Apostles' Creed be permissive also?"

Thus will the Creeds follow one another out of the Church.

Further on is an extract from Mr. Page Hopps' *Coming Day* for June :—

"IAN MACLAREN TRIUMPHANT."

"No unprejudiced person can deny that in 'The Mind of the Master' Dr. Watson simply smothered to death every cherished doctrine of Presbyterianism. What is to be done with these dismal old doctrines and documents, in which men go on professing to believe?" to which the *Church Gazette* adds, "Recognising that there is a problem, our solution of it would be simply to let these 'dismal things' die out, and become obsolete and forgotten."

Also a Hulsean Lecturer finds a new metaphor for the traditional view of the Bible, thus : "the blue mould of traditionalism of the Infallible book type," adding, "We talk of the Theology of the future, and ring out the darkness of the land, ring in the Christ that is to be." Which means, ring out the Christ of St. Augustin's Confessions, Thomas á Kempis, Jeremy Taylor, Herbert, Wesley, Keble, Pusey, Liddon, and ring in the Christ of Kant, Kuenen, Wellhausen, Rénan, Fremantle, Wilson, Sabatier.

No. 10 hopes the Bradford Church Congress will "do some thing," a hope which is rising high, as the Bishop of Ripon will be President; and reviewing a book, "Around the Cross," the Editor says, "The author's view of the Crucifixion, which, so far as we can judge, he regards as a satisfaction 'for the sins

of the world," seems to us to dishonour God, while it offers no adequate explanation of the fact." Do the words in the Communion Service, "Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation and *'satisfaction*, for the sins of the whole world," dishonour God? If this school really thinks so, they should labour to abolish this Sacrament; for the receiving of it under such conditions could not be warranted by the old Christian morality, but could be warranted only under the licence of the new.

No. 11 mentions that the Bradford Church Congress will be exceptionally open to Liberal thought, and quotes from a book, "There is a profound distrust of the great historic creeds springing up everywhere; the issue of the conflict between traditional faith and the modern spirit is not doubtful."

No. 12 quotes a story on "Dreadful Pulpit Manners," about spittoons in pulpits, too irreverent and far too nasty for repetition.

No. 13 contains these curious extracts from the magazine called *The New Orthodoxy*.

1. "All revelations are addressed to reason.

2. "No revelation can meet man's need that supersedes reason.

3. "All revelation made to the intelligent moral(!) being is offered to thought, and is to be tested by reason." (As before noted, attacks on the Bible, religion, etc., are to be accompanied by the word "moral.")

4. "A man can receive nothing as revelation against which his reason revolts," etc., etc.; so evidently the writer does not consider the Christian Faith a revelation.

It also has an article on "Spiritual Evolution After Death," which concludes thus: "But, granting the reality of a future existence at all, it appears superfluous to insist on its evolu-

tionary character, because a stationary or changeless condition of being for eternity must be both insufferably tedious and perfectly useless." In brief, we must insist on evolution as a condition of eternity, or we really cannot accept the latter. This is continued in

No. 14, where we read, "I take it for granted that the Heaven of infinite boredom of our childhood is an exploded idea."

Also, "The noble army of white-washers have been so busy of late years that the greatest sinners of history are now acknowledged to have been merely saints in disguise." It is surmised that the above "whitewashers" are the defenders of the Bible, and the "sinners" are its writers.

A notable tribute is next paid to Canon Wilberforce's teaching, denying the resurrection of the body, in his sermon last year at Westminster Abbey (always Westminster).

"How can we prove our faith that out there, beyond the blackness of the grave, lie the gates of the eternal city of our God? Like the problem of the old logicians, *solvitur ambulando*. You can only prove the truth of the Resurrection experimentally, by yourself rising from the death of sin into the glorious new life of righteousness. You will learn to say with the poet" ("the poet" is now much appealed to in sermons) :

"My own dim life shall teach me this—
That life shall live for evermore."

"You will believe that Christ is risen, not because He has been seen of Cephas or of James, or of all the Apostles, but because He has revealed Himself to you also." Here the Reverend teacher, failing to find proof of the Resurrection of the body, makes shift with that of the soul, from evil to good.

This he describes as the "*Rationale* of the Resurrection."

No. 15 contains this story, furnished in a correspondent's

letter :—"The clergyman who presided over the function, himself a man occupying a very high office in the Church, was so affected, so insipid, so apparently lacking in all those qualities of energy and masculine vigour that appeal to men and women alike, that the only feeling created in myself was one of supreme contempt. The clasped hands, the bent figure, the head inclined a little on one side, the upcast eyes, the lackadaisical look, all made a picture which rendered it difficult for me to know whether to laugh or cry. I confess I felt inclined to do the former, when I heard a working man at the back say, "I say, Bill, here's Dan Leno ! Look at his nose—look at his face ! What a crank !"

No. 16 says, in a leading article, "a Broad Churchman is never irreverent," which does not seem to tally with the publishing of the above story.

This number is remarkable as giving a definite pronouncement as to the time when the gift of the Holy Ghost is *not* given ; thus, "Our correspondent asks us a question ; he asks if we agree with the statement in a local magazine that God the Holy Ghost is given in Confirmation at the moment when the Bishop lays his hand upon the head of each candidate kneeling in turn before him. Our answer (the *Church Gazette*) is emphatically 'No. God gives His grace where and when He thinks fit.'"

No. 16. Somewhat as the Nonconformists lay claim to have re-discovered Christ, the Liberal Churchmen claim to have re-discovered "the Fatherhood of God." If at any period the clergy have omitted to dwell upon the Fatherhood of God, one of the great realities of the Bible, it is to be deplored. But there must be something very wrong when it is claimed (on behalf of this new teaching) that the conception of God as "infinitely holy and implacable to evil fades at once out of view." Also when it is added "Our fault has been this, that we have first set

up Jah-Veh, a Jewish war-god, and then set him on the throne of the universe as 'judging right.'" (David's own phraseology is here turned against himself.) "Then comes in the dreadful phrase, "sovereignty," as if despot and king were equivalent terms." Here must be an error. The word sovereignty does not occur in the Bible, at least it did not until six months ago, when placed there by Wellhausen and Furness in their translation of the Psalter (Polychrome Bible) thus—

Authorised Version—"The Lord is king."

Wellhausen and Furness—"Jah-veh has assumed the sovereignty."

But the Fatherhood of God will never be demonstrated by denying that He is infinitely Holy, or implacable to evil, nor by calling Him Jah-veh, nor Jewish war-god, nor by denying that He judges right.

No. 16 also gives an account of a conference of Liberal clergymen held at Kensington July 27th, preliminary to a meeting in connection with the forthcoming Church Congress at Bradford. Amongst the speeches it was asserted that "the overwhelming majority of the laity were on their side." To which we may safely reply in Jowett's comprehensive words, "H'm, think so?" Yet it was admitted that it was "strange to say, at the very time when an intelligent sympathetic application of Christian truth is imperatively called for, we have within the Church a decidedly backward movement." This recognition is just. Pleas were urged against forcing crude and repellant dogmatism on "poor little children" on account of the "depth of narrowness and stupidity to which the Sunday-school curriculum had sunk."

A claim was also urged that the prophetic inspiration of our own time should not be wholly ignored in favour of older inspiration. (Dean Farrar has written a recent article entitled, "Can we be prophets?") "By an enlightened presentation of

the living truth which underlies the dogmas of the dead past, we shall do a great work for the Church and the nation at large." The future intentions of the meeting were expressed thus (and it must be remembered that this Conference was a rehearsal, if one may use the word, of the Church Congress at Bradford) :—"That an organization be formed to unite the body of Churchmen who consider that dogma is susceptible of re-interpretation and re-statement, in accordance with the clearer perception of truth obtained by discovery and research." The similarity between this and Archdeacon Wilson's "all the Christian doctrines need transformation to harmonise with the theory of evolution," is too close to be missed. However, "to this end a provisional committee was appointed, and the *Church Gazette* was recognised as its official organ."

No. 17. A leaderette on concessions in Church services suggests this : "Might not a clergyman be allowed to read a lesson in Church now and then from some edifying secular author?"

Also, we find here, "The fussy parson dates from the earliest time. Some of the Fathers fussed intolerably, and I believe that not a few of the martyrs owed their slaughter to having fussed and interfered so much that the Pagans put them to death more for the sake of quietness than from any religious motive."

We have now seen how the new Liberal Theology deals with the whole subject of the Christian Faith.

Not content with dealing with this, they insist strongly on "morals" and "moral ideals." It has also been strongly asserted on the other hand that "with changed theology comes changed morality." Let us take two aspects of this subject—Novels and the Drama : of the former we will take two specimens. Under the ægis of the word "Reviews" the readers of the *Church Gazette* are provided with details of (1) "A Very French Novel" (although the *Church Gazette*

admits the story itself is very bad) ; (2) "The Latest Thing in Sex Novels," in the review of which we read (amongst other things) "morally and intellectually the characters represented are worthless, *and what is worse for the reader they are made uninteresting.*" (The italics are ours, the sentiment theirs.)

And as to the "Drama," the following is one out of many similar descriptions of plays described in the "Drama" column of the *Church Gazette* :—

"The Belgian Shakespeare, as Maeterlinck is styled by his admirers, has merits not to be denied, but they fall far short of the genius of the great Master of Tragedy. There is unquestionable power in the jealousy scenes, palpably imitated from 'Othello' ; but in seeking to heighten the situation by making the Cassio of his play own brother to the counterpart of the Moor, the Belgian poet has steeped the character of Pelleas in infamy, and held him up to scorn, for a disgraceful and unnatural weakness. That Pelleas should with gross self-indulgence seduce the affection of his brother's wife, is, however, not sufficiently outrageous for Maeterlinck. In place of the pure and noble-natured Desdemona, we have a cowardly, untruthful, and sensual creature, at the mercy of the most contemptible failings of her sex. If the dramatist designed to draw Melisande as a conception of mediæval simpleness, he has succeeded only in delineating her as of deficient intellect, and this makes the dishonourable amour of the younger brother all the more shocking. At the outset the author weaves a mystery about this unhappy girl which, if it is to be regarded as on the same plane as the incidents and action of the tragedy, would surely be cleared up, but which, if subtly symbolical, is out of harmony with the material issues. Pelleas and Melisande are a couple of miserable beings, as faithfully and artistically depicted by Mrs. Patrick Campbell and Mr. Martin Harvey. At first they have not the courage to sin ; and they nurse their

unholy passion with foolish tears. And then they have not the courage to be innocent ; and the mother of Golaud's unborn child yields herself to the traitorous advances of his brother. That such "feathers for each wind that blows" do exist gives some value to this play, as a warning and an object-lesson for those who lack moral stability ; and an equally pitiable example is furnished by the character of Golaud, who weds an unknown imbecile he has found in a wood, and having made her his wife, subjects her and his boy brother to reciprocal temptation. Then, growing jealous, he abases himself to make a spy of his baby son, even holding the little fellow up to peer in at the high window of his wife's chamber, and report upon the intercourse of the guilty pair ! Happily we are spared the horror of the child betraying his own mother, for this boy is Golaud's offspring by a former marriage ; but the revolting suggestion is there. And when Golaud tracks the lovers to an adulterous embrace, shamelessly repeated before his very eyes, and he kills his young brother, he is straightway torn with remorse and doubt, urging to himself that what he saw may have been but righteous fraternal affection. Solemnly questioning his wife, he will not believe her admission, nor yet her denial, of infamy ; and so she dies, and he falls groaning in despair and desolation as the play comes to a futile conclusion."

What says this newly appointed official organ of the school of Liberal Theology which relies so on "moral ideals" to all this ? "Very curious and interesting," it whispers.

Does changed Theology result in changed Morality ?

MORALITY *VERSUS* RELIGION.

"In whichever way we look at the matter, morality is based on feeling, not on reason" (Huxley).

The Moral Instruction League aims at "the substitution of systematic non-Theological moral instruction in all State Schools," and is endeavouring to get hold of Board Schools.

To quote the words of the scheme, the intention is "To help towards the introduction of moral teaching which should make no appeal to superhuman or supernatural motives, which are not suitable to the understanding and character of children, and are particularly out of place when taught in State Schools."

Another proposal is, that "our children may receive in place of the present Bible lessons instruction in personal and civic duties."

A member of the New London School Board expressed the belief that "to introduce into Board Schools the fear or love of God, the hope of heaven, and the dread of hell, is to violate the fundamental principle of education."

Of course the word "moral" appears largely in schemes of these reformers, just as it does in the schemes of the new Liberal Theology, and is as much in use by the Higher Critics as by out-and-out opponents of the Bible. For example, the more the Higher Critics fight against the authenticity of the Bible, the oftener they refer to the "moral beauty" of the "books;" and the more that they contradict our Lord and say, that He *must* have been mistaken in his quotations of the Old Testament, the more they declare that these mistakes of His do not signify so long as we hold to His moral teaching. The Kenosis theorists follow on the same lines, and when declaring

that our Blessed Lord's "ignorance" and "fallibility" were owing to His giving up His divine knowledge they make a great point of emphasising the "morals" of His teaching.

Morals is a very wide and comprehensive term, and in the hands of the New Liberal Theologists, as represented by the *Church Gazette*, the word is elastic enough to suit all tastes. For we see in the interests of "morals" details published by that paper of the loosest plays and where to see them ; details of loose French novels and where to get them.

The argument runs somewhat thus :—"It matters little in what way good is done ; go and see these plays, go and buy these novels, and you will most probably be impressed by the experience you thus gain, and see how wrong it all is—forgetting, "And lead us not into temptation."

Quaintly, but unerringly, has the substitution of morals for religion been thus described. "He always goes to the Town of *Morality* to Church, partly because he loveth that doctrine best, for it saveth him from the Cross."

CONCLUSION.

ALL this girding at sacred subjects naturally produces amongst men a hollow, vague sensation—a sensation of religious space, utterly immeasurable, hopelessly indefinable.

Therefore, in accordance with his nature, man begins trying to fill this void. The Broad Church tries to fill it with “morals,” *i.e.*, moral something or other supposed to be acquired by carefully looking at your best neighbours, or the best men you can call to mind ; and the Nonconformists try to fill it by feeling and groping about for a new kind of Christ, “not distinctly connected with the problem of salvation, or of a future life,” as they describe it, explaining the necessity for it thus : “What has given this new feeling to the world has been nothing less than the birth of the scientific method in history and criticism” (*Christian World*) ; but their best effort, “The Mind of the Master,” only succeeds in reducing the Master to the Man ; so nothing is gained in this direction.

When our Church officials send up some particularly rationalistic *ballon d'essai*, and get taken to task, the unwary are rocked off to sleep again by the happy explanation, “I was only thinking of Herbert Spencer and others.” Confusion is everywhere and on every point.

The perplexity at Westminster Abbey last year, on the uncertainties of Resurrection, has been increased at that centre of modern liberal Theology by the same perplexed preacher falling back upon the immortality of the lower animals, and the probability of our meeting them in Heaven ; but he seemed as uncertain as to whether they would take their bodies with them, as

whether we should take ours with us. "Personally I had rather go into oblivion with some dogs I have known than into an exclusive heaven with some people I have known." It is difficult to compute the number of theological errors compressed into these few catch words.

(The modern Westminster tradition is to be kept up, as Canon Gore has just re-edited Stanley's sermons.)

This confession as to the Resurrection is well represented by the latest views of writers in the *Church Gazette*.

You may vainly point to the exhaustive teaching on this subject, in the finest chapter in the Bible (as many think), the xvth of 1 Corinthians, a chapter which all have to listen to oftener than they like—at funerals. But no; the *Church Gazette* pronounces this xvth of Corinthians "a gloss," and what is more, "it is the best gloss we know"; so that "the great majority" go to their long home with a gloss read over them.

The modern pulpit extravagancies resorted to in order to catch attention are well nigh incredible; take some sermon titles, partly American, partly English.

Beelzebub driving his Hogs to be Drowned.

An Apostle's Lost Luggage.

Up a Tree.

The Oyster Preacher and the Crab Watchman.

The Strange Contents of a Lost Trunk.

A Motor Car Run.

The Stores.

Bathing Costumes.

What possible use is served by a popular Canon twice quoting in one sermon Rénan's description of St. Paul as "an ugly little Jew"? or of phrases in sermons like "I smell a rat," "The saints are dead as door-nails," and so on—*ad nauseam infinitam*.

Another favourite plan is to gird at creeds, etc., and mention the word "dogma" frequently; the line then proceeds thus: So long as you give "the cup of cold water, it is a proof that Christ is in you" (this is very doubtful; it is often because you feel you may one day want one yourself); we must not lay too much stress on our creeds, or we may find that just as Hezekiah broke the brazen serpent because the people had begun to worship it, so must our creeds be broken if we think too much of them—Science doing to our creeds what Hezekiah did to the brazen serpent. Enigmatic phrases, such as "Christianity is larger than the Church," "God is not bound by His own ordinances," are eagerly laid hold of as seeming escapes from restraints, present or future.

"Dean Farrar," says the *Church Times*, "we doubt not with the best possible motive, has produced a book, 'The Bible, its meaning and supremacy,' which to our minds summarises everything which a Christian ought not to believe about the Holy Scriptures." The same paper mentions Dean Farrar's habit of never reading criticisms on his own writings. This may be compared to a mischievous person striking matches and throwing them lighted down gratings, without stopping to see the result.

The music played at "recitals" in churches shares in the general confusion of ideas: the overture to "Fra Diavolo" figuring in one programme—while we have Archdeacon Wilson comparing the use of our morning and evening service (for the good they may do) to "telling a man who is drowning in the canal that we will give him something to eat if he will come ashore, instead of throwing him a rope"; and we have Dean Fremantle warmly endorsing Sabatier's recent book in which we read, "If prodigy (miracle) has penetrated into the life of Jesus Christ at two or three points, the explanation is to be found in the mistaken or legendary conception

for which His biographers are alone responsible, and which Criticism may eliminate without violence. He (Jesus Christ) mistakenly held a belief in demoniacal possession, and held and taught quite erroneous views on the Old Testament."

That's plain enough for anybody. To this the present Bishop of Oxford's words reply : " If such imputation (ignorance or incapacity) become admitted, notwithstanding all argumentative safeguards and compensating considerations" (such as Canon Gore has rendered familiar), " the great Gospel of Grace and Salvation is touched on its keystone, and on whomsoever it falls it shall grind him to powder. I cannot bear to anticipate a day when the Church shall cry out to Jesus of Nazareth, Thou hast deceived me, and I was deceived."

No wonder correspondence keeps on appearing in Church papers on " Where are the men ? " referring to the paucity of men at Church.

Probably the most correct answer would be, " Out of ear-shot—until they can again hear the Holy Bible and sacred subjects spoken of with becoming reverence"; for all the attacks, by Clergy themselves, on every fundamental doctrine of Christianity—the assertion of our Lord's " fallibility," the abuse heaped on St. Paul, and the entire system of apologetics applied to Christianity—all these things make many men think that the Christian Religion must be unreal after all ; and no amount of splendid ritual on the one hand, nor Evangelical austerity on the other, can possibly fill this gap of unreality, nor prevent the dark shadow of doubt being thrown over men's minds. There cannot be much doubt why men don't go to Church. In the face of such attacks on Christianity, what is the use of appeals for the Victoria Sustentation Fund for the Clergy ? The amount at present subscribed is phenomenally

small compared with what it ought to be. Under such circumstances as these above mentioned, men simply won't give (or else give very little); but let the Clergy teach the Bible and the Prayer Book faithfully, in accordance with the teaching of the Church of England, and the laity will take very good care that when the day of adversity overtakes the Clergy (such as now), they shall come to no harm.

It may be interesting to know that the *Times* was appealed to, as against the manifest wrongs perpetrated by the re-translators of the Polychrome Bible, not only upon the character of the Bible itself, but by the shocking style of English employed—to do full justice to which would require De Quincey himself. The *Times* (unlike the *Guardian*, which represents the official *possidentes* among the clergy) is not bound (unless instructed from Lambeth) to shield the perpetrators; but the *Guardian* is. The letter of appeal was not entertained, but the space which it would have occupied was devoted on that date to a letter entitled “Lord Lyon’s glass of beer”—such irony has fate—for even the *Times*.

Reverting once more to Science (in whose name all this confusion has been created), the oldest and cleverest Fellows of the Royal Society, as representing those who know the most science, know full well that they are only as yet at its very threshold; no one can realise this so well as they; therefore it is childish to demand that the Faith of Jesus Christ must be dictated by it. And let it not be forgotten that in getting as far even as this threshold, Science has had to leave a few trifles behind, as wholly inexplicable at present, such as æther, particles, molecules, vortex rings, indivisible atoms, fluid force, and elastic solids.

“Science equips a man, but does not guide him. It illuminates the world for him to the region of the most distant star, but it leaves night in his heart.”

And we may be certain that the old writer below knew where the master key to Science is kept—and is likely to be kept—until the door is opened for good :—

“ Oh, woorthy temple of Goddes magnificence,
Oh, throne of glorye and seate of the Lorde !
Thy substance most pure, what tonge can describe ?
Thy signs are so wonderous, surmounting mannes witte.
The effects of Thy motions so divers in kind :
So hard for to search, and worse for to find.
Thy workes are all wonderous, Thy cunning unknowen :
Yet seedes of all knowledge in that booke are sowed.
And yet in that booke who rightly can reade,
To all secrete knowledge it will him straight leade.”

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In view of the absorbing evil of these official attacks on Christianity, the present ritual strife between High and Low Church has scarcely any *locus standi* or justification. For the fierce conflict is raging over the mere outward devotions paid to a Deity now hardly recognisable, over the external forms of a religion riddled with “ Criticism,” and over the ceremonies of a Faith abandoned in favour of Evolution.

EXTRACTS FROM REVIEWS
ON THE FIRST VOLUME OF THE
ANTI-CHRISTIAN CRUSADE;
OR,
OFFICIAL ATTACKS ON CHRISTIANITY.

BY
ROBERT P. C. CORFE.

EXTRACTS FROM REVIEWS

ON

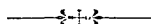
THE ANTI-CHRISTIAN CRUSADE.

CHURCH REVIEW.

The Anti-Christian Crusade ; or, Official Attacks on Christianity.
By Robert F. C. Corfe. London : Simpkin, Marshall, Hamilton, Kent, and Co.

We heartily wish that we could say that this book overstates the disastrous and terrible disloyalty to their ordination vows of some of the Broad Church clergy. The attack of Mr. Corfe is outspoken enough. He begins by "The Position of the Laity." He asks what "would be the position of army officers who tore up the Queen's Regulations in the presence of their regiment," but some of the ultra-Broad Church clergy practically do this. As one of the Bishops says, the laity "will never tolerate the support of a national Church which holds no distinguishing doctrines." Dean Fremantle is given, as he deserves, precedence in the pillory of unworthy dignitaries. The catena given of his seemingly almost blasphemous statements is really horrible. We only wish he would explain them away as he did some of his sayings lately when pressed to do so. The Bishop of Ripon, we are very sorry to say, is drawn into the same "Slough of Despond" by sheltering the Dean. The remarks on evolution which follow are worth consideration. Evolution is rather fading than advancing in popularity. It probably is accordant with certain biological phenomena, but is irreconcilable with other facts in nature. But as Shrewsbury was Darwin's birthplace, at the Church Congress there a great deal was

said which should not have been said. Archdeacon Wilson comes in for severe and deserved criticism, and so does Canon Gore. Some of the extracts given from their writings are certainly alarming. On the "Higher Criticism" the author also is plainspoken enough, and treats it as "theological thimble rigging." But one of the worst offenders seems to be Dean Farrar, who is so resolved not to read Church papers that he can only perceive one side, and that the destructive side of criticism. A list of the violent and bigoted epithets he hurls at his opponents (proving how very narrow and unreasoning is this liberal man) is given, and also the deadly and poisonous nature of his own teaching about the Bible. The neglect of their duty by our Church papers generally is deplored, and instances are given:—"But one, the *Church Review*, has rendered conspicuous service in directing attention to the teaching of Dean Fremantle, Archdeacon Wilson, &c., and it is difficult at present to estimate the value of this service." In conclusion, we cannot but say that this work of Mr. Corfe is an alarming one, and we only wish his attacks could be proved to be undeserved. We should be glad if someone would send copies to those ecclesiastics who are attacked.

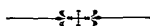


FAMILY CHURCHMAN.

The Anti-Christian Crusade; or, Official Attacks on Christianity.
By Robert P. C. Corfe. London: Simpkin, Marshall and Co.,
Price 1s. 6d.

In this work the author urges that the Church of England is in danger from foes within, and maintains in so many words that in some cases there is little, if any, difference between the teaching of its official dignitaries and that of Freethinkers. The book, which consists of only some forty or fifty pages, is divided into a dozen chapters and a conclusion. The author does not scruple to attack the very highest names in the Church of to-day, and Westminster Abbey is singled out as a mark for a severe onslaught. The higher criticism, too, comes in for an ample share of reproof, and attention is drawn

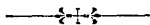
to the variance between the most recent revelations of scientific and antiquarian discovery, and the latest teachings of the Church, to the utterances of public men on the subject, and to an alleged revolt of the laity in sundry towns. If Mr. Corfe's assertions are correct, the Church is assailed by a more insidious enemy than any yet encountered; if he is mistaken in his belief, it behoves those in authority to disprove his statements. In any case, official action seems to be necessary, either in defence of accepted truths and their teachers, or in clearing the characters of those attacked. The book should give pause to those who have the interest of the Church at heart, and it should also command wide attention.



CHURCH BELLS.

The Anti-Christian Crusade; or, Official Attacks on Christianity.
By Robert P. C. Corfe. London: Simpkin, Marshall, Hamilton, Kent, and Co., Limited. Price 1s. 6d.

A compilation of quotations from the writings and utterances of some of the dignitaries of the Church on the questions of Evolution and Higher Criticism. Dean Fremantle, Archdeacon Wilson, and Canon Gore are the chief persons attacked for the erroneous views which they are considered to hold and teach about Christianity, but the Archbishop of Canterbury and the Bishop of Ripon also come in for a share of the criticism. The attack is honest, open, and sincere, and will strengthen the true Faith.



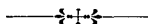
ENGLISH CHURCHMAN.

The Anti-Christian Crusade; or, Official Attacks on Christianity.

By Robert P. C. Corfe. London: Simpkin, Marshall, and Co. 1897.

It is emphatically stated at the outset that the writer of this book is a layman, and that "it is his object to direct the full and close attention of the laity to all that is now being taught officially." The state of matters disclosed is indeed very grave. Recently it was stated by one holding a prominent position in another branch of the visible Church that evolution now held the field, and it is confidently alleged that it is victorious all along the line. Certainly, if the power of confident assertion ensured or constituted victory, that might be the case. But is it so? Has the theory of evolution won the right to speak so confidently? Have the scientific arguments against it been disposed of and cleared away? Even supposing that the All-wise and Almighty Being might have followed such a course, had He so chosen, is it proved that He did do so? Do not the facts of the case point conclusively to another solution? The writer of this book directs his attack mainly against those who by their position might have been counted upon to be bulwarks against error. He does not hesitate to state (p. 5) "that in some cases there is little, if any, difference between the teaching of official dignitaries of the Church of England and that of Freethinkers." The evil is widespread for a living Statesman is quoted as saying, "The great object which I and my friends ought ever to bear in mind is to endeavour to make religion take a secondary place in the lives of men, and that it shall gradually be dwarfed in importance." Dean Fremantle is also criticised by name; and some sayings of his in regard to inspiration and miracles and the Divine Being are caustically censured. As to evolution, Archdeacon Cheetham's observations are contrasted favourably with utterances by others. But the author, however outspoken about the leaders of thought in his own Church must be assured that the taint of false doctrine is to be found in all directions. "'Tis true, 'tis pity, and pity 'tis, 'tis true." One of the most sinister signs of the times is the deliberate onset that is being made upon the rising youth of the country. In more than one of our great public schools it is

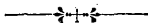
said the boys are being systematically taught that many of the statements in the historical books of Holy Scriptures are merely mythical and prehistorical. Their minds are thus being poisoned at the fountain head; and what is the stream of their after life to turn out to be, when the repository of the highest moral safeguards is so insidiously discredited? For a Bible historically unreliable would be weakened as a rule of life and conduct. So one paper has spoken of "a theory of the Bible which makes it a conglomeration of myths, historical blunders," &c. We are told that "in 1894 a paper was sent to all Board school teachers by the Rationalistic Press Committee, embodying the conclusions of the Higher Critics for enlightening the school children." Churchmen and Nonconformists, we are told, have combined to write such a book, and such co-operation will with advantage be followed in defence of the Truth as has been employed for its destruction. The times are dark, but such controversies are not infrequently overruled for good. "Truth's like a torch; the more it's shook, it shines."



ROCK.

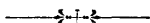
The Anti-Christian Crusade. By Robert P. C. Corfe. London: Simpkin, Marshall, Hamilton, Kent, and Co.

This book, in very attractive covers, is of itself, from its quotations, an appalling revelation of "Official Attacks on Christianity." Organized scepticism by religious teachers of high position or great influence seems to be the order of the day. Hatred to the Bible is undisguised, and attacks open. Quotations from "The Higher Criticism for Children," by Dean Farrar and Fremantle, and several Nonconformist ministers, are unblushing in the effrontery with which they declare that the old view of the Bible "goes to pieces like a mummy when brought into the air." Indeed, scarcely an historical event in the Old or New Testament but is discredited. Reverence is out of the question.



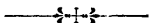
SUNDAY SCHOOL MAGAZINE.

The writer directs the attention of the laity to the apparently destructive utterances of those who hold office in the Church of England. The short extracts given are startling to those who have been accustomed to look upon the Holy Bible as the Word of God. Words such as "forgeries, myths, fables, dramatic compositions," sound strangely in our ears when employed in referring to the Bible. We trust there are not many of the clergy who would state of the watch of our Lord's grave, "The story is both absurd and false." Where will this so-called higher criticism lead us?



CHRISTIAN NEWS.

This is the book of a layman, and is directed against "the official attacks on Christianity" within the Established Church of England. It is evident from the books which are published on this subject that intelligent laymen are beginning to get their eyes open to the fact that their Church is being honeycombed by sacerdotalism on the one hand and scepticism on the other. This volume deals with the latter, and by numerous extracts from bishops and clergymen seeks to prove that "there is little, if any, difference between the teaching of official dignitaries of the Church of England and that of Freethinkers." There may be a difference of opinion as to whether the indictment is proved or not, but the extracts—which cover a large sphere of Christian doctrine—do certainly manifest a trend of thought not far removed from that held by the Freethinkers of this and preceding ages. The author says: "One thing is quite certain: not one of our cathedrals or churches would have been built, nor a penny of their endowments would have been given for spreading and supporting such teaching as that which is now being openly announced and circulated by the clergy of every rank—which teaching may be accurately described as an anti-Christian Crusade." To those interested in this subject we commend this work.

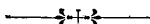


SUNDAY SCHOOL CHRONICLE.

The Anti-Christian Crusade ; or, Official Attacks on Christianity.
By Robert P. C. Corfe. London : Simpkin, Marshall, and Co.

This is an *exposé* of attacks said to be made by clergymen of the Church of England upon the truth and authority of the Scriptures, first, through the acceptance of the theory of evolution, and, secondly, by what is called the "Higher Criticism." There is small doubt that many of our religious teachers have been too ready to accept theory for proved fact : and that in some cases they have gone far to discredit the doctrines they covenanted to teach, but it seems to us that it is hardly fair to build sweeping accusations upon sentences taken without context ; and the writer of this book might be open to this charge, although in the main his arguments are forcible enough. We may comfort ourselves with the fact that while one theory after another of the Evolutionist and the "Higher Critic" is relinquished or modified, the evidence to the historic truth of the Biblical narrative is accumulated day by day.

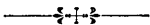
Oct. 21, 1897. *Sunday School Chronicle.*



CHRISTIAN.

The Anti-Christian Crusade ; or, Official Attacks on Christianity.
By Robert P. C. Corfe. London : Simpkin, Marshall, and Co.
Price 1s. 6d.

The object of this book is to direct attention to the compromising and unsettling utterances of certain ecclesiastical dignitaries on evolution, the composition of the Bible, and other subjects. Mr. Corfe shares our vexation that mere opinions and wild speculations should be placed before the people with all the confidence of assured knowledge ; and in this small book he reproduces some recent statements of an extravagant and misleading character.



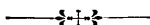
MESSENGER.

The Anti-Christian Crusade; or, Official Attacks on Christianity.

By Robert P. C. Corfe. London: Simpkin, Marshall, Hamilton, Kent, and Co., Ltd., Paternoster Row.

The Higher Criticism continues to receive a good deal of attention, which is only natural in view of so many men in high positions having become its advocates. The purpose of the present book is to draw attention to the anti-Christian teaching of "officials" in the Church of England, such as Deans Farrar and Fremantle, Archdeacon Wilson, Canon Gore, etc., and we heartily sympathise with the author's object. The book is not large, and is easily read; but it nevertheless gives in compact form a view of the extreme lengths to which these teachers have gone in their Anti-Christian Crusade. It is a matter crying for attention. It was predicted long ago that the critical destructive methods of dealing with the Old Testament would not end there, but be applied to the New Testament with the same results. As the Creation of Man, the Fall, the Deluge, the Call of Abraham, the wonders of Egypt, the Mosaic legislation, etc., were all proved (?) to be but myths and allegories, so now the Gospels are also declared to be as mythical and unreliable. When it is taught by authority that God is "rather Force or Law;" that the preparations for the Passover are "so absurd that they may be dismissed" as an "Arabian Nights'" tale; when the Agony in Gethsemane is treated with banter as an incident for which there is "no evidence whatever," and the Crucifixion ridiculed as "incredible and impossible;" when the Resurrection of the Lord Jesus is denied, and with it, of course, the general resurrection, it is surely time that some action was taken. But the bishops, although appealed to, will do nothing, and even say that they see nothing wrong. If so, woe be to the Church that can tolerate and encourage such grievous errors. All the Church of England clergy are not so, of course, and one bishop has gone straight to the point when he said:—"A church which is a mere boneless body, like a jelly-fish, a colourless, creedless pantheon, in which every one is right, and no one is wrong who is in earnest, and in which it does not matter a jot what is preached and taught so long as the preacher

is *sincere*, such a church is an unpractical absurdity and the baseless fabric of a dream. . . . Once let the laity see that a reign of complete latitudinarianism has begun, and they will desert the National Church and leave it to perish; and the Church of England will die for want of members."



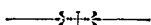
CHRISTIAN COMMONWEALTH.

Readers of current theological topics may study with equal interest and profit a book just issued from the press of the Queen's Printers, and published by Messrs. Simpkin, Marshall, and Co., written by a layman, who has cleverly condensed into a compact weapon of attack certain records of what clergyman of high rank have been saying. Mr. Robert P. C. Corfe calls his little book "The Anti-Christian Crusade; or, Official Attacks on Christianity." He has produced a powerful indictment against the extreme Broad Churchianity now so formidably developed. Mr. Corfe adopts the valiant method of aiming at those who occupy prominent official posts. For the most part he takes little notice of the minor clergy, except to indicate how, in increasing numbers, these are tending to follow the leaders of the New Theology. He specifies by name some of the most famous and popular of Anglican dignitaries, and gives in each case a string of quotations from their own recent declarations, contenting himself with very brief comments and strictures from his own pen. But the effect of this simple procedure is something terrific. Every lover of that Evangelical religion which is the basis of our national greatness, and has been the glory of the Reformed Church, must deplore the attitude in which a simple-minded layman, evidently passionately attached to the Church of England, exhibits such subjects of popular esteem as the Dean of Ripon, the Bishop of Ripon, the Archbishop of Canterbury, Canon Gore, the Archdeacon of Manchester, the Dean of Canterbury, and the Bishop of Rochester. Unquestionably we have here a list of some of the most influential guides of modern popular thought. These men are all revered for their high academic status, their exemplary character, their genial adaptation to popular and

social requirements, and their profound interest in matters connected with the public welfare. A layman of their own Church convicts them, one after the other, out of their own mouths, of teaching theories and doctrines absolutely contradictory to the Christian faith, and destructive of the very religion which they are paid very handsomely to maintain, and which in their solemn ordination vow they pledged themselves faithfully to teach.

The accusation brought against these consecrated high officials of our National Church is, that some of them are plainly teaching what others endorse. The most prominent leadership is ascribed to Dean Fremantle, one of the most erudite, amiable, pious and estimable of the clergy. It is simply an insoluble problem in psychology how so distinguished a theologian could have drifted into the quagmire in which he seems positively to revel. We have never had the pleasure of meeting with a more earnest advocate of Christian unity, and yet the Dean tells his brother clergy that they must be content henceforward to be Christian Agnostics; that the theologians of our new epoch will start without any theory of inspiration; that the clergymen of the future will be little concerned with miracles; and that God may be considered rather after the analogy of force or law. When this alarming teaching was brought before the notice of the Bishop of Ripon, that accommodating prelate coolly suggested that it was one of the "diversities of gifts of the Holy Spirit." Numerous parallels are supplied from the teachings of Canon Gore and Archdeacon Wilson to match that of Dean Fremantle. Their theories amount to this, concerning men's origin and constitution—that sin is nobody's fault really except the fault of our brute ancestors, for man's sins are monkey tricks inherited. Canon Gore, hopelessly captured by Darwin, maintains that life is a great development, which attained a form in certain anthropoid apes, such as we are familiar with in men. The Divine Spirit breathed Himself in a new way into a pair of these animals, lodging in them for the first time a germ of spiritual consciousness, continuous with animal intelligence, and yet distinct from it. From this pair humanity had its origin. Thus has evolution forced Westminster Abbey to replace Adam and Eve by a pair of anthropoid apes. That the Archbishop of Canterbury is in favour of such a teaching is only too well known. It was the knowledge of his opinions which occasioned the honest opposition displayed at his confirmation in Bow Church as Primate.

The truth is, that what is commonly called unbelief seems to be impregnably lodged in the Church of England. The question which is beginning to agitate the laity is, How is this unbelief to be disestablished?



METHODIST RECORDER.

The Anti-Christian Crusade. By the Rev. G. Armstrong Bennetts, B.A.

The above is the startling title of a book by Mr. Robert P. C. Corfe, a layman of the Established Church, who is much alarmed at the so-called Higher Criticism, and especially at the audacious manner in which it is assuming that its theories are proved, and is putting into the hands of children statements concerning the structure of Scripture which, so far from being demonstrated, are founded upon the most flimsy basis of fact, and in most cases are based upon the subjective speculations of men who want us to accept their hypotheses as certainties. I confess that I share Mr. Corfe's alarm. The Bible is never afraid of light, but courts it.

But when it comes to wilful fabrication, foisting off legends as facts, giving mythological fables to the world as history, palming off a late priestly code upon the people under the forged name of Moses, publishing the stories of miracles which never occurred except in the imagination of the author—and this is the account of the Old Testament which Mr. Corfe proves is being given to children by several eminent professed Christian teachers—we are bound to say that we can come to no other conclusion than that a book, which is such a mixed medley of truth and falsehood, can be in no sense whatever the word of God.

If this be the true account of the Old Testament, then I think the only straightforward and honest thing to do is to admit that Christ is a false teacher, and to proclaim that the Christian religion is proved not to be of Divine origin, for there can be no doubt that Christ treated the Old Testament as the inspired Word of God.

Mr. Corfe makes a timely protest against those who, in the chair of the Christian teacher are really assailing the very foundations

of the faith, and administers a well-deduced conclusion with which many writers of unproved positions what are really no suggestions of wild hypothesis, and themselves are engaged in a perpetuity of them arriving at the same conclusion.

The attempt to fix authorship by a living language. What can many of the unquestionable products of the dead in a living language, how many have been dead for ages!

I have no doubt that the chief reason is a prejudice against the supernatural. Away all miracle and all miraculous school the exact prediction of an inconceivable. Some of us still believe the third chapter of Isaiah was lifted as a mane and Calvary.



FACTS FROM REVIEWS.

gives a well-merited rebuke to the impugners of this school assume as demonstrated really nothing more than the tentative hypothesis, and concerning which the critics are in a perpetual wrangle, scarcely any two come to the same conclusions.

Admiration by style is very precarious, even when the style is good. What can be more unlike in style than the productions of Tennyson? If so pre-
judice, how much more so in one that has

as its chief reason for most of this criticism the supernatural which desires to explain the miraculous prophecy. To men of this generation of an event centuries beforehand is still to believe that the writer of the fifty-first century is lifted across the centuries to Gethse-



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